

The Lion

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*An unofficial newsletter for members only of St. Mark's Church,
Denver, Colorado*

St. Joseph, Spouse of the Blessed Virgin Mary and Foster Father of our Lord

Joseph arose, and took the young Child and his Mother by night, and departed into Egypt, and was there until the death of Herod.

When Herod was dead, an Angel of the Lord said in a dream to Joseph: Take the young Child and his Mother, and go into the land of Israel, for they are dead which sought the young Child's life.

And Joseph took the young Child and his Mother, and came into the land of Israel.

His honour is great in thy salvation. Glory and great worship shalt thou lay upon him.

From a sermon by St. Bernard the Abbot

WHO and what manner of man this blessed Joseph was, we may conjecture from that title which the providential ordering of God bestowed upon him. He was chosen to the honour of being called, and of being supposed to be, the father of God. What he was we may also conjecture from the very name Joseph, which is by interpretation, Increase. Wherefore let us liken him to that great man after whom he was named, the Patriarch Joseph. This latter sojourned in Egypt, even as he did. From this later he not only inherited a name, but an example of chastity which he more than equalled, so that he was like unto the Patriarch Joseph in grace and innocence.

If the Patriarch Joseph (sold by his brethren through envy, and forced into servitude in Egypt) was a type of Christ sold by his brethren and handed over to the Gentiles, the other Joseph (forced through the envy of Herod to flee into Egypt) did in actual fact bring

Christ amongst the Egyptian Gentiles. The first Joseph (keeping faith with the lord) would not carnally know his lord's lady. The second Joseph (spiritually knowing the Lady who was the Mother of his Lord to be virgin) kept faithfully virgin toward her. To the first Joseph was given to know dark things in the interpretation of dreams. To the second Joseph was given in sleep to know the mysteries of the kingdom of heaven.

The first Joseph laid by bread, not for himself only, but for all the people. The second Joseph received into his keeping the Living Bread which came down from heaven, and he kept the same, not for himself only, but for all the world. Without doubt, good and faithful was this Joseph who espoused the Mother of the Saviour. Yea, I say unto you, he is that faithful and wise servant whom the Lord hath made

ruler over his Household. For the Lord appointed him to be the comfort of his Mother, the keeper of his own body, and, in a word, the chief and most trusty helper on earth in carrying out the eternal counsels. §



NEW TESTAMENT JOSEPH, from chapter VIII, Gentle Saints, CHRIST IN HIS SAINTS, by the V. Rev'd Patrick Henry Reardon (Conciliar Press, 2004, p. 162)

EVERY vocation is unique, surely, in the sense that the Good Shepherd calls each of His sheep

by its own proper name. Still, there was something more particularly unique about the vocation of St. Joseph. Just how does a man learn the proper form and method for being the foster-father of God's Son and the spouse of that divine Son's virgin mother? One suspects that there were no manuals on the subject. Joseph was obliged simply to follow God's call wherever it led. Like Abraham, "he went out, not knowing where he was going" (Hebrews 11:8). And if Abraham, in thus following God by faith, is called "our father" (Romans 4:12), there must be some sense in which St. Joseph serves as our foster-father.

With so distinctive and demanding a vocation, we might excuse Joseph if, on occasion, he sometimes felt anxious and insecure. The available evidence, however, indicates that this was not the case. Joseph appears four times in the Gospel of Matthew, and every single time he is sound asleep. Whatever troubles Joseph endured, they did not include insomnia. Joseph's vocation was not simply difficult; it was impossible. Consequently, he realized that all of it, in the end, depended on God, not himself. §

EDITOR'S NOTE: The following essay is provided for our readers because of its wonderfully wise and joyous content. Imagine a world before the bickering nonsense of the Internet, before the faithful were scandalized by intemperate chatter and unedifying gossip up and down and over the whole church every day. It is a mercy that people often behave better when actually present one to another, and that, by God's help, they speak better under formal conditions with thoughtful preparation.

We are reminded that the forms of human work that are closest to nature are sometimes the most simple and filled with the wonder and wisdom of God's creation. It is a fact that the Altar Candles in the Church are at least 51% beeswax and that the industry of the bees thereby gives light to the holy temple of God. The many tapers used at the Paschal Vigil are entirely of unbleached beeswax. The forty Days of Christmas conclude with the Purification of the Virgin, Candlemass, on 2 February. So, it is fitting that when, in 1948, the beekeepers of Italy traveled to Rome for a blessing, the bishop of Rome, Eugenio Pacelli, Pius XII, read to them his wise and happy account of the work of the bees, God's creatures. (Psalm texts are referenced according to the Septuagint/Vulgate numbering.)

ON BEES

Pope Pius XII

Translated by Augustine Klaas, S.J.

- Introduction -
(by the translator)

BEES are fascinating little creatures of God. They have always intrigued mankind by their subtle, winning ways, though on occasion some of their ways are less than winning and one is not subtle at all. The observation and study of their structure, habits, spirit of work, organization, and marvelous co-operation, ever interested man even more than their valuable products of honey and wax. Then, too, lessons of wisdom abound in bees.

Who has not delighted in the exact descriptions of the old classic authors? Homer sings of bees which "issuing ever fresh from a hollow rock, fly in clusters on the vernal flowers" (*Iliad*, II, 87). Virgil vividly notes their activity in the early summer fields and meadows, and in the hive, where "the work goes busily forward, and the fragrant honey is redolent of thyme" (*Georgics*, IV, 169). Shakespeare, too, tells of "singing masons building roofs of gold" and of dire punishment meted out by "sad-eyed justice" to the "lazy, yawning drone" (*Henry V*).

Holy Scripture, especially the Old Testament, speaks quite often of bees. Dense armies of soldiers are compared to bees (Is. 7:18) chasing man (Deut. 1:44) and surrounding him (Ps. 117:12). "The bee," says Ecclesiasticus (11:3), "is small among flying things, but her fruit hath the chiefest sweetness." And an addition to the Septuagint version

of Proverbs (6th chapter) commends the bee after the ant: "Go to the ant, O sluggard, and consider her ways, and learn wisdom Or go to the bee, and learn how industrious she is, and bow her industry deserves our respect, for kings and the sick make use of the product of her labor for their health. Indeed, she is glorious and desired by all, and though she be frail, she is honored, because she treasures wisdom."

Honey is often mentioned in Holy Scripture; for instance, Canaan was a land that "floweth with milk and honey" (Ex. 3:8). Honey was a rather essential ingredient of Saint John the Baptist's diet (Matt. 3:4). I do not know that Holy Scripture anywhere mentions beeswax.

Deborah, the Hebrew word for bee, is an Old Testament feminine name. Rebecca's nurse bore that name (Gen. 35:8).

The Fathers of the Church draw many lessons from bees. Following in their footsteps, spiritual writers like Saint Francis de Sales and Saint Teresa of Avila see holy wisdom in these tiny humming insects. For example, Saint Teresa says that in the prayer of quiet the will should not chase after the understanding, which now is "merely making itself a nuisance," but rather enjoy its tranquil union with God and "be as recollected as the wise little bee. For if no bees entered the hive and they all went about trying to bring each other in, there would not be much chance of their making any honey" (*Autobiography*, Chapter 15). Elsewhere she asserts that we should sometimes leave off soul-searching, remembering "that the bee is constantly flying about from flower to flower, and in the same way, believe me, the soul must sometimes emerge from self-knowledge and soar aloft in meditation upon the greatness and the majesty of its God" (*Interior Castle*, I, 2). Again, referring to the humility which must be in souls favored with visions, she avers that "if what should engender humility in the soul, which knows it does not deserve such a favor, makes it proud, it becomes like a spider, which turns all its food into poison, instead of resembling the bee, which turns it into honey" (*Foundations*, Chapter 8).

Of course, the patron of bees is Saint Ambrose, (December 7th) and the reason for it will be found in the breviary in the second nocturne of his feast. Saint Dominic is also spoken of as another patron of the bees, but no one seems to know just why.

The bee comes into the liturgy also: for example, the famous *apis argumentosa* appears in a versicle of Matins for Saint Cecilia's day: "Busy like a bee, thou didst serve the Lord." And everyone recalls the "mother bee" of Holy Saturday morning.

Granted this age-old tradition, sacred and secular, of seeking wisdom in bees, it is not surprising to find Pius XII discoursing on bees charmingly and instructively. The apiarists of Italy held a national convention in Rome last November, and on the 27th they went in a body to pay

their respects to the Pope. In public audience they presented him with gifts, honey and beeswax, the latter probably in the form of candles. The Holy Father graciously replied.

ADDRESS OF PIUS XII

November 27, 1948

YOUR presence in such large numbers, your desire to assemble before Us, beloved sons, is a real comfort: and so We express our heartfelt gratitude for your homage and your gifts, both particularly pleasing to Us. Beyond its material and technical importance, the work which you represent, by its nature and significance has a psychological, moral, social, and even religious interest of no small value. Have not bees been sung almost universally in the poetry, sacred no less than profane, of all times?

Impelled and guided by instinct, a visible trace and testimony of the unseen wisdom of the Creator, what lessons do not bees give to men, who are, or should be, guided by reason, the living reflection of the divine intellect!

Bees are models of social life and activity, in which each class has its duty to perform and performs it exactly—one is almost tempted to say conscientiously—without envy, without rivalry, in the order and position assigned to each, with care and love. Even the most inexperienced observer of bee culture admires the delicacy and perfection of this work. Unlike the butterfly which flits from flower to flower out of pure caprice; unlike the wasp and the hornet, brutal aggressors, who seem intent on doing only harm with no benefit for anyone, the bee pierces to the very depths of the flower's calix diligently, adroitly, and so delicately, that once its precious treasure has been gathered, it gently leaves the flowers without having injured in the least the light texture of their garments or caused a single one of their petals the loss of its immaculate freshness.

Then, loaded down with sweet-scented nectar, pollen, and propolis, without capricious gyrations, without lazy delays, swift as an arrow, with precise, unerring, certain flight, it returns to the hive, where valorous work goes on intensely to process the riches so carefully garnered, to produce the wax and the honey. *Fervet opus, redolentque thymo fragantia mella.* (Virgil, *Georgics*, 4, 169.)

Ah, if men could and would listen to the lesson of the bees: if each one knew how to do his daily duty with order and love at the post assigned to him by Providence; if everyone knew how to enjoy, love, and use in the intimate

harmony of the domestic hearth the little treasures accumulated away from home during his working day: if men, with delicacy, and to speak humanly, with elegance, and also, to speak as a Christian, with charity in their dealings with their fellow men, would only profit from the truth and the beauty conceived in their minds, from the nobility and goodness carried about in the intimate depths of their hearts, without offending by indiscretion and stupidity, without soiling the purity of their thought and their love, if they only knew how to assimilate without jealousy and pride the riches acquired by contact with their brothers and to develop them in their turn by reflection and the work of their own minds and hearts; if, in a word, they learned to do by intelligence and wisdom what bees do by instinct—how much better the world would be!

Working like bees with order and peace, men would learn to enjoy and have others enjoy the fruit of their labors, the honey and the wax, the sweetness and the light in this life here below.

Instead, how often, alas, they spoil the better and more beautiful things by their harshness, violence, and malice: how often they seek and find in every thing only imperfection and evil, and misinterpreting even the most honest intentions, turn goodness into bitterness!

Let them learn therefore to enter with respect, trust, and charity into the minds and hearts of their fellow men discreetly but deeply; then they like the bees will know how to discover in the humblest souls the perfume of nobility and of eminent virtue, sometimes unknown even to those who possess it. They will learn to discern in the depths of the most obtuse intelligence, of the most uneducated persons, in the depths even of the minds of their enemies, at least some trace of healthy judgment, some glimmer of truth and goodness.

As for you, beloved sons, who while bending over your beehives perform with all care the most varied and delicate work for your bees, let your spirits rise in mystic flight to experience the kindness of God, to taste the sweetness of His word and His law (Ps. 18:11; 118: 103), to contemplate the divine light symbolized by the burning flame of the candle, product of the mother bee, as the Church sings in her admirable liturgy of Holy Saturday: *Alitur enim liquantibus ceris, quas in substantiam pretiosae hujus lampadis apisc mater eduxit.* (For it is nourished by the melting wax, which the mother bee produced for the substance of this precious light.) §



Photograph from the library of the late Fr. Charles Austin Dinkler.

BEHOLD THY KING COMETH UNTO THEE

A Homily for the First Sunday in Advent
By Subdeacon Benjamin Andersen

FROM the Twenty-first Chapter of S. Matthew: *Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I always find it very interesting and even a bit confusing that we have, as our Gospel for this first Sunday in Advent, the account of the triumphal entry of our Lord Jesus Christ into Jerusalem. This unique to our British liturgical tradition, found in the *Book of Common Prayer* and earlier in the medieval English Missals. At first sight, the choice of this Gospel seems very curious. Don't we have our chronology wrong here? Why are we beginning Advent by hearing about the event commemorated on Palm Sunday? How did this account make its way to the First Sunday of Advent?

The answer to this becomes much clearer when we consider the meaning of this holy season of Advent.

The holy men who, by the inspiration of the Holy Spirit, who put together our liturgical tradition knew exactly what they were doing here when they appointed this Gospel to be the very first Gospel we hear in the holy season of Advent.

The word "Advent," as you know, comes from Latin and means "coming" or "arrival." Liturgically speaking, the season of Advent is a period preparation for the great feast of Christmass, the Nativity of our Lord – just as the forty days of Lent are a penitential preparation for the great feast of Easter, the Passion and Resurrection of our Lord. This is why many writers speak of Christmass as the "Winter Pascha" – because the themes of Passion and Resurrection are already present in the story of our

Saviour's Nativity. Christmass is not all joy and light – already present in this beautiful Christmass story is persecution, hatred and violence, as our Lord and his Holy Family flee for their lives from the intrigues of the blood-thirsty King Herod.

In the same way, Advent is not all about "sweetness and light." In the season of Advent, when we speak of the "coming of Christ" we are actually speaking of two extreme points of our relationship to Jesus Christ. We are, in fact, speaking of two different Advents of our Lord.

On one hand, in Advent we look back to the First Advent of our Lord, his coming in great humility to take our nature upon him, to be made flesh in the womb of the Blessed Virgin Mary. In this sense, we liturgically place ourselves in the position of those generations of righteous Jews who lived in hope and preparation for the coming of the promised Messiah.

And on the other hand, in Advent we also look forward to the Second Advent of our Lord, a coming, not in great humility, but in great and terrible glory, when will shall come to judge both the quick and dead, and the world by fire.

But what is the connection of these two Advents to the event recorded in today's Gospel? The Church presents us with this Gospel today because in the season of Advent we need, immediately, to be confronted with

two truths, not one. This is especially important in our culture, in which the time leading up to Christmass is not the Advent season but a trite, commercialized Christmass season. In stark contrast, Advent is a season of preparation, discipline and meditation on both the mercy of the First Advent and the judgment of the Second Advent.

The Gospel is beautifully chosen by the Church as an account in which the themes of these two Advents meet. In this one account we have rolled into one both humility and glory, lowliness *and* pomp, servanthood *and* kingship, compassion *and* judgment. We are to have our eyes not only on the eternal Son of God lying in a manger; but also on the once crucified Son of Man coming on the clouds of heaven at the end of time.



Matthew's purpose in presenting this entry to us is to show that Jesus is the Messiah King foretold by the Prophets of the Old Testament. But Jesus appears here as no ordinary King. The picture Matthew paints is not an expected one. In fact, from an earthly standpoint, there is something seriously wrong with the picture. Matthew's picture is *ironic*, and it is meant to be precisely ironic.

Jesus shows himself as the King of Kings, the one promised of old – but his appearance as King of Kings is also an appearance in great condescension and extreme lowliness. He is promised King but not the sort of king that people were looking for. Indeed, as he tells Pilate later, his Kingdom is not of *this world*. Just as his kingdom is not of this world, so his own kingship does not conform to what *we* expect a king to look like and act like. Jesus is King of the universe, but he has no interest in looking like Caesar or Herod.

This entry of our Lord into Jerusalem is indeed a *royal procession*, the entrance of Christ into his Kingdom – but our Lord's outward manifestation is not that of a King but that of a slave. He is not attended by carriages, horses, attendants, soldiers – but by his own motley crew of disciples. He enters, not on a chariot or a great horse but on an ass, the lowliest of all beasts. And of top of this, not only does he ride upon a lowly beast, but he doesn't even own this beast – his disciples borrow it for him from someone else!

This is not the sort of Messiah that most Jews were looking for; but Matthew is very careful to say that Jesus' reason in making this strange royal procession is rooted in the prophecy of the Old Testament: *All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell, ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*

And now the entrance becomes even more stranger. When he arrives, he does not rejoice and hold a great banquet or party. He comes precisely to *suffer*. This is what we sing in the Palm Sunday hymn: *Ride on, ride on in majesty: / Ride on in lowly pomp to die: / Bow Thy meek*

head to mortal pain: / Then take, O God, Thy power, and reign. Saint Luke adds that our Lord, upon reaching the city, does not rejoice but he actually weeps over the city – for its sins and coming judgment. This is the only action befitting a King who is also the “Man of Sorrows” – who will soon be betrayed by his own people, the very people he loved and came to save. He will not be raised to a throne of glory by his people, but he will be raised upon the wood of the Cross under the mocking title: *This is Jesus of Nazareth, King of the Jews.*

So this entry into Jerusalem shows the real meaning the First Advent of Christ, the coming of our Lord in great humility precisely to become a slave for us and to give himself as a ransom for our sins. And this is in great contrast to his Second Advent, for which we all wait daily,

when he will come not in humility but in terrifying glory to judge the quick and the dead, and the world by fire.

After describing our Lord's entry into Jerusalem, Matthew continues: *And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, it is written, My house shall be called the house of prayer; but ye have made it a den of thieves.*

What are we to learn from our Lord's abrupt and violent entry into the Temple, right after his meek entry into Jerusalem? Why is there such a dramatic change? Our Lord places before us two images of his two Advents. His meek entry into Jerusalem showed the true meaning of his First Advent to this earth; but now, as he sets his sight on the corrupt Jewish Temple, he also shows us the true meaning of his Second Advent. In his first Advent he comes in meekness and great compassion; but in his second Advent, he comes to judge his own house, separating the wicked from the righteous.

This is important: Jesus is *both* the Lamb of God, *that taketh away the sins of the world* as well as the Lion of Judah, who will judge the world, destroy the wicked, and rule for ever! Jesus will not come again as the meek and helpless Babe lying in the manger. Nor will he come



again as the lowly King of the Jews, riding on an ass. He *will* return as the terrifying Judge of all, before whom we all will stand in the hour of our death and in the day of judgment.

Obviously the Temple which Jesus cleanses in this account was the physical Jewish Temple. But we may consider our Lord's cleansing of this physical Temple as symbolic. The Jewish Temple is gone, and has been for almost a millennium. The Son of Man will not judge this Temple when he returns, but he will judge his own Temple, the Church, his own Body. Our Lord spoke mysteriously of his own Body as the Temple – and Saint Paul speaks of the Church as both Temple and Body of Christ. We ought, therefore, to consider that our Lord's action in the Temple applies as well to that spiritual Temple "*made without hands*," that is, Christ's own mystical Body, the Church. The Church is a *corpus mixtum* – a body in which both righteous and unrighteous exist together until the end of time, when they shall be sorted by the Judge into Sheep and Goats. When the Son of Man comes again in his glory, he will cleanse his Church – removing the wicked out of the presence of the righteous, placing the sheep on his right hand and the goats on his left.

We may even go further to bring this action of our Lord more closely home to each and every one of us, each individual Christian. In fact, the body of every baptized and chrismated Christian is called by Saint Paul the Temple of the Holy Spirit. Our bodies themselves are holy places, special places for the presence of God. As such they should be a House of Prayer, not a den of spiritual wickedness. We *will* be judged as to how we treated our own bodies and souls. The Lord values each and every one of us as Temples of his presence. If the Lord's fierce anger was kindled by the defilement of the physical Temple of his Old Covenant, how much more will his anger be kindled at the defilement of the Temples of his New and Final Covenant! We have to consider, therefore, this advent – How have we treated or regarded the very Presence of Christ in our own souls and bodies? Have we, with awe and reverence, made ourselves pure and worthy vessels of his presence?

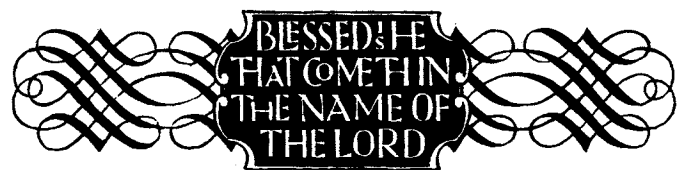
Scripture affirms that the Lord's judgment to us in the day of visitation — which can be good for us or bad for us depending on *how* we have received our Lord throughout our entire lives. He will come to us in the day of Judgment, and how he will be revealed (in mercy or in wrath) has to do with how we have responded in faith to his offer of mercy and grace. When each and

every one of us departs this life, we will be brought individually before the judgment seat of God – and again we all, together, will be brought to the judgment seat of God for the final judgment, the separation of the sheep from the goats.

But consider also that the "day of visitation," Christ's own Advent, occurs for the Church corporately and for each individual Christian at each and every Holy Mass, every single Divine Liturgy! Our Lord Jesus Christ really and personally comes to us – by the prayer of the Church and the descent of the Holy Spirit – Body, Blood, Soul and Divinity, in full presence, power and effect – in the celebration of the Holy Eucharist. We know about the "day of visitation" at the hour of death and in the day of judgment, but what about our Lord's frequent visitation to us under the lowly form of bread and wine?

His appearance here is indeed lowly, but he is *fully present* there, in full power, virtue and effect. This Advent of our Lord in the Holy Eucharist can be, for each and every one of us, either for mercy and grace *or* for judgment and condemnation (as Saint Paul makes very clear to the Corinthians). We cannot receive this Blessed Sacrament *flippantly* or *carelessly*, as if it were a mere formality. The Church bids us, for our own good, to prepare thoroughly every time we receive Holy Communion – a preparation which includes prayer (both personal and corporate), fasting, examination of conscience, and especially, at regular intervals, the Sacrament of Confession, Penance and Absolution.

This regimen of prayer, fasting, examination of conscience and confession, in fact, is a perfect Advent discipline for each and every one of us to adopt. All of these things, along with the Scriptural texts, hymns and antiphons of the Advent season, are given to us by the Church as an immense gift of preparation, not only a liturgical preparation for the solemnity of our Saviour's Nativity, but also for this same Saviour's Second Advent, as Judge of all, to reward each and every man according to his deeds. Our Holy Mother the Church urges you to make use of these tools, these weapons against the fiery assaults of the Devil, to your spiritual advantage, during this blessed Advent season. §



DECEMBER 2004

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
28 ADVENT I Matins – 7:25 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	29 Vigil of S. Andrew	30 S. ANDREW THE APOSTLE Matins – 7 AM Mass – 7:30 AM	1 Advent Feria Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	2 S. Bibiana, VM Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	3 Advent Feria Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	4 S. Peter Chrysologus, BCD Matins – 8:30 AM Latin Mass – 9 AM Catechism – 10 AM Confessions Evensong – 4 PM
5 ADVENT II Matins – 7:25 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	6 S. Nicholas, BC	7 S. Ambrose of Milan, BCD	8 CONCEPTION OF OUR LADY Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	9 Within Octave of Conception Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	10 Within Octave of Conception Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	11 Within Octave of Conception Matins – 8:30 AM Latin Mass – 9 AM Catechism – 10 AM Confessions Evensong – 4 PM
12 ADVENT III Matins – 7:25 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM BAKE SALE	13 S. Lucy, VM	14 Within Octave of Conception	15 The Octave of the Conception / Ember Wed. Evensong – 4 PM	16 S. Eusebius, BM <i>'O Sapientia'</i> Evensong – 4 PM	17 Ember Friday <i>'O Adonai'</i> Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	18 Ember Saturday <i>'O Radix Jesse'</i> Matins – 8:30 AM Latin Mass – 9 AM Catechism – 10 AM Confessions Evensong – 4 PM
Our Bishop Basil will be enthroned, <i>Deo volente</i> , on Wednesday, 15 December, as first Diocesan Bishop of Wichita at St. George's Cathedral. Many faithful plan to attend.						
19 ADVENT IV <i>'O Clavis David'</i> Matins – 7:25 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM <u>Church Decoration</u> 11:30 AM Evensong – 4 PM	20 Vigil of S. Thomas <i>'O Oriens'</i>	21 S. THOMAS THE APOSTLE <i>'O Rex Gentium'</i> Matins – 7 AM Mass – 7:30 AM	22 Advent Feria <i>'O Emmanuel'</i> Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	23 Advent Feria <i>'O Virgo virginum'</i> Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	24 Christmass Eve Vigil Mass – 5 PM Evensong – 6 PM Lessons & Carols – 10 PM Midnight Mass of Christmass – 10:30 PM	25 CHRISTMASS DAY Matins – 8:30 AM Low Mass – 9 AM NO CATECHISM Evensong – 4 PM
26 S. STEPHEN, PROTOMARTYR Matins – 7:25 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	27 S. JOHN, APOSTLE & EVANGELIST Matins – 7 AM Mass – 7:30 AM	28 THE HOLY INNOCENTS Matins – 7 AM Mass – 7:30 AM	29 Within Octave of Christmass Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	30 Within Octave of Christmass Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	31 S. Sylvester of Rome, BC Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	1 CIRCUMCISION OF OUR LORD Matins – 8:30 AM Latin Mass – 9 AM Catechism – 10 AM Evensong – 4 PM

The sacred season of ADVENT is a season of preparation and penitence for the coming feast of our redemption, the Nativity of our Lord and God Jesus Christ. **As such, it is (along with Lent) the perfect season for committed Orthodox Christians to avail themselves of the Sacrament of Confession, Penance and Absolution.** This Sacrament is one of the greatest gifts of God towards his people, and can be seen as a "Second Baptism" of tears, unto the washing away of sins committed after Holy Baptism. **Father John will hear confessions before Evensong each Saturday, or by appointment.**



We have just learned that the Denver civil authority have reversed their decision to banish the term 'Christmas' from public display. So, in thanksgiving for one more year of Christmas we propose the following schedule of Christmass Services at St. Mark's :

24 December, Friday

5 PM Christmas Vigil Mass

6 PM Evensong

10 PM Lessons and Carols of Christmas

10:30 PM Midnight Mass of Christmas

25 December, Saturday, Christmas Day

8:30 AM Matins of Christmas Day

9 AM Sung Mass in English

4 PM Evensong of Christmas Day

26 December, Sunday, St. Stephen's Day

7:25 AM Matins

8 AM Low Mass

9 AM Church School

10 AM High Mass

4 PM Evensong

27 December, Monday, St. John the Apostle

7 AM Matins

7:30 AM Sung Mass

As is our custom, and thanks to the direction of Fr. Deacon Vladimir, we served the Remembrance Sunday on Sunday, November 14th. Remembrance Sunday and the Armistice Day, 11 November cannot be underestimated in their importance to not only our liberty but to our very humanity. It is evident that at least once a year we must remember in solemn silence and prayer and recitations, those youths who gave their lives in battle against the aggressions of pagan Nazis, atheist Soviets, pan demonic Mohammedans, and other cursed devils. God knows, such are unlikely to leave us in peace anytime soon.

Below, Reader Jeffrey Stout and Mr. Luke Miller survey the view from 9,500 feet elevation in the Rockies.



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